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ABSTRACT

An ethnic heritage studies program project was federally funded for the year 1977-78 for the purpose of developing a model curriculum unit (based on the Native Americans of the Carolinas) aimed at the intermediate grades. For purposes of this project, an ethnic group was defined as a social group whose membership may be based on race, religion, national origin, or a combination thereof. A curriculum model on the Indians of the Carolinas was developed because Indians experience discrimination and have problems of adjustment to an urban setting leading to identity crises and a loss of pride in their heritage. The curriculum materials were developed around basic social science concepts of culture, cultural relativism, ethnicity, and ethnic persistence. The result was an integrated study unit that would enable teachers to present Indian Studies materials in connection with all the subjects required by the state curriculum for the particular grade level and would provide teachers with actual teaching materials which could be utilized without extensive research. The unit also provided materials for ono-ethnic or multi-ethnic study of a group other than the Indians of the Carolinas. Most of the materials relating cultural-historical experiences were written by members of the relevant ethnic group and approved by target groups. (AN)

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"AN ETHNIC STUDIES GUIDE AND RESOURCE MANUAL FOR THE CAROLINAS"

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"AN ETHNIC STUDIES GUIDE AND RESOURCE MANUAL
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Introduction

Recognizing that the Carolinas, like the rest of the United States, are multi-ethnic in population composition and culture and that there is a need for increased awareness and appreciation of this multi-ethnic heritage, the Department of Sociology and Anthropology of the University of North Carolina at Charlotte submitted a proposal to HEW, Title IX, Ethnic Heritage Studies program, in the fall of 1976. This project was funded for the year 1977-78. The purpose was to develop a general framework for studying ethnic heritage and to develop a model curriculum unit based on the Native Americans of the Carolinas, aimed at the intermediate grades. These were to be presented in an ethnic studies guide and resource manual for the Carolinas, which would include both the Native American studies curriculum and shorter curriculum materials on other selected ethnic groups in the Carolinas.

The program was designed to respond to a variety of needs in the population served by UNCC. These included the need for (1) sensitizing educators to general concepts of the social sciences so that they would better understand the backgrounds and needs of their students who come from various ethnic groups; (2) developing a generalized framework for studying ethnic heritage; (3) compiling a specific guide and list of resource materials for studying the ethnic groups of the Carolinas; (4) developing an understanding and appreciation among non-Indians of the cultural contributions of Native Americans to the cultural heritage of the Carolinas; and (5) promoting cultural awareness, self-identity, and pride among the American Indian population of the area.

The program plan involved a series of workshops for educators which would focus upon (1) the general social science framework for ethnic studies, including concepts like culture, cultural relativism, ethnicity, and ethnic persistance; (2) the application of that framework to the culture history and current concerns of the Indians of the Carolinas; and (3) the development of an Ethnic Heritage Studies Guide and Resource Manual for the Carolinas by workshop participants.

The program was divided into four phases. Phase I involved planning and training for the later phases of the program and consisted of workshops on cultural awareness for workshop facilitators (who came from the Indian community) and members of the Indian community. Phases II and III workshops involved sensitivity training and the training of educators in concepts of culture and ethnicity and their application to American Indian culture history. Phase IV workshops involved the development of the ethnic studies manual. The workshop participants who developed the manual were primarily education gradnate students enrolled at the University of North Carolina at Charlotte and some undergraduate anthropology majors.

It was felt that by using members of the target ethnic group as workshop facilitators, working jointly with teachers and curriculum specialists, it would be possible to develop an ethnic studies guide that would (1) have cultural and historical relevance for all ethnic groups in the Carolinas; (2) be realistic; (3) meet the needs of students and teachers; and (4) conform to the State curriculum requirements for social studies. It was also felt that involvement in the program of target communities like the ethnic groups, teachers and counselors of children from varied ethnic backgrounds, and administrators of ethnic programs would strengthen the ethnic consciousness and pride of the ethnic groups and sensitize educators to the needs of students

from various ethnic backgrounds. It would also provide educators with an effective model for in-service training in the concepts of ethnicity and culture and facilitate the development of non-stereotypic units on the cultures and contributions of the Native Americans and other ethnic groups in America.

Rationale: The Multi-Ethnic Nature of the Carolinas

For the purposes of this project, an ethnic group was defined as a social group whose membership may be based on race, religion, national origin, or any combination of these categories. It did not, therefore, include regional groups such as the Appalachian population, since this did not fit into the above definition. An ethnic group was also defined as being based on self-ascription and ascription by others, maintaining social boundaries through the determination of criteria for membership in and exclusion from the group.

According to the 1970 census, approximately 25 percent of the population of the Carolinas identified itself as belonging to an ethnic group; 1,265,165 persons claimed ethnic membership in approximately 84 ethnic groups. These included significant numbers from England, Scotland, Ireland, Germany, Greece, Italy, China, Japan, Korea, the Philippines, Canada, Mexico, and Cuba, and there are presently increasing numbers of Vietnamese and Middle Easterners in the Carolinas. English is not the mother-tongue of about seven percent of the Carolinians, which strengthens ethnic-group identifications. Approximately twenty-six languages were identified; among those with significant numbers of speakers were Spanish, Swedish, French, Dutch, German, Polish, Yiddish, Greek, Italian, Japanese, and Arabic. Other ethnic groups in the Carolinas, based not on national origins but on race or religion, are the Black-Americans, the Native Americans, and the Jewish-Americans.

Since the cultural backgrounds of ethnic groups are different from those of the dominant society and other ethnic groups, lack of understanding,

misconceptions, and "half-truths" perceived by members of one group for another can lead to prejudices and intergroup conflicts. It was felt that it would be possible to reduce misconceptions, prejudices, and the potential for intergroup conflict through education of the dominant group and the ethnic groups about ethnicity and cultural pluralism.

It was also felt that this program would enhance intercultural learning opportunities for both educators and members of the general society. It was therefore designed to introduce educators to concepts of culture and ethnicity to facilitate increased understanding and awareness of the needs and backgrounds of students from various ethnic groups and to assist in developing ethnic heritage studies materials to be used in the classroom.

American Indian Curriculum Model

There were several reasons for developing a curriculum model on the Indians of the Carolinas. Among these were the facts that Indians experience discrimination at the hands of the members of the dominant society and that they have adjustment problems to the urban milieu which frequently lead to identity crises and a loss of pride in their heritage.

One of the characteristics of industrialization has been a massive population movement from rural areas into urban centers in conjunction with the employment opportunities and economic advantages that are considered part of urban life. For over fifty years members of the American Indian population have been among the in-migrants moving to urban centers as individuals and families seeking economic advancement and improvement. Partially due to World War II and subsequent government relocation programs and partially due to individual and independent migration, there has been a four-fold increase in the number of urban Indians between 1930 and 1960.

American Indians represent a distinctive ethnic minority in most urban centers because of their unique historical relationship with the federal

government, the continuity of their cultural traditions, their different value system, and, in some cases, linguistic differences. Many Indians find adjustment to the urban milieu difficult. Symptoms of this maladjustment include alcoholism, high arrest rates for alcohol-related offenses, unemployment, poverty-level living conditions, high school drop-out rates and truancy, and a general "underachieving." Many also encounter subtle forms of discrimination, particularly those who "look Indian." For such persons, Indian ethnicity may be a bar to economic and social advancement. Many descendants of early Indian migrants to urban areas have been assimilated into the dominant society to the extent that they do not identify themselves as Indians, although physically they may appear Indian. Often those who "succeed" in terms of the values of the dominant society are those who deny their cultural and ethnic backgrounds, although they too may display some symptoms of maladjustment.

The largest urban Indian populations are generally found in the western and midwestern cities of Los Angeles, the San Francisco Bay area, Tulsa, Minneapolis-St. Paul, Oklahoma City, Chicago, and Phoenix, but eastern cities also have Indian residents. The 1970 census indicated that 16.65 percent of the North Carolina Indians are urban dwellers.

The 1970 census, which is based on self-ascription, also showed that the Indian population in North Carolina is the fifth largest in the United States, 44,406, or 5.6 percent of the total Indian population of 792,730. This is exceeded only by Arizona, California, New Mexico, and Oklahoma. With the addition of the 2,241 Indians in South Carolina, the percentage of Indians in the Carolinas is 5.9 percent.

The largest Indian group in North Carolina is the Lumbee, basically a rural population enclave located in Robeson County. The tribal breakdown by numbers and percentages of the total number of Indians in North Carolina is as follows:

Lumbee	26,900	60.57%
Cherokee	6,000	13.51%
Coharie	5,500	12.38%
Waccamaw-Siouan	4,500	10.31%
Haliwa	1,500	3.37%

(Wetmore, 1975:160-171).

The majority of North Carolina Indians live in rural counties, but the number moving into more urban areas like Charlotte (Mecklenburg County), Greensboro (Guilford County), and Concord (Cabarrus County), is continually increasing. These Indians seem to share many of the problems common to other urban Indian populations: low income, unemployment, sub-standard housing, alcoholism, high alcohol-related arrest rates, high rates of school dropouts and truancy, and a lack of pride in their Indian heritage.

The 1970 census figures for Mecklenburg County alone supported the assertion of the lack of ethnic identity and pride. Out of a population of 354,656 persons in Mecklenburg, only 819 persons identified themselves as Indian, about .2 percent of the population. However, 1976 efforts to identify Indian students in Mecklenburg schools indicated that there were approximately 2,500 Indian students in Mecklenburg, and the Charlotte CETA Office of the North Carolina Commission of Indian Affairs estimated the number of Indians in Charlotte at about 3,000 (.85% of the total Mecklenburg population). Those Indians in Charlotte who did consider themselves Indians often remained unidentified in the total society for fear of discriminatory practices, because of the lack of political force in the community, and because of the attitude of politicians and administrators towards Indians.

It was felt, then, that many Indian people in the Carolinas were being denied their cultural traditions and pride in their heritage, while the non-Indian population remained generally unaware of their presence in the com-

munity, their contributions to American culture, and the problems they encountered. Further, since North Carolina has the fifth largest Indian population in the United States, it was felt that a greater effort should be made to educate non-Indian Carolinians about Indian cultures, contributions, and current issues, and to try to create a greater sense of ethnic pride among the Indian people themselves.

Another reason for the decision to develop a curriculum model on the Indian cultures of the Carolinas was the fact that efforts to implement the Title IV Part A program of the Indian Education Act in the Charlotte-Mecklenburg school system during the academic years of 1975-76 and 1976-77 indicated that successful implementation of programs for ethnic minority and/or disadvantaged children required educating administrators of federal programs and school personnel to the fact that children coming from different social and ethnic backgrounds have needs and problems different from those of other children in the school system. It was the consensus of the Indian Parent Committee for the Title IV program that some of the difficulties and misconceptions encountered in attempting to implement the program could be alleviated through an effective training program and the exposure of educators to the realities of the situation as perceived by the members of the Indian community. It was felt that workshops focusing on concepts of culture, cultural relativism, ethnocentrism, cultural pluralism, and ethnicity, and using the Indian case as a model, would increase the awareness of the special needs of ethnic communities and children from different ethnic backgrounds, at the same time facilitating the implementation of ethnic studies programs in general in the Charlotte-Mecklenburg schools.

Another decisive factor in selecting the Indians for the curriculum model was the fact that the North Carolina Social Studies curriculum suggests the study of the cultural heritage of America and North Carolina, the local

peoples, and the roles played by these peoples at the intermediate grade level, specifically grades 4, 5, 8, and 9. Since Indians played an important role in the history of America and North Carolina during the colonial and revolutionary periods, and since they are a large and important ethnic group in North Carolina and the United States today, the use of an Indian Cultural Studies model as an example for studying ethnic heritage was appropriate.

Although teachers at the intermediate grade levels often express a desire to incorporate Indian Studies units into their programs, they lack training in this area. This lack of knowledge and the related lack of knowledge about available resources which are accurate tend to perpetuate stereotypic portrayals of Indian cultures and the Indian role in the history of America and the Carolinas. Indian studies units are generally incorporated in history units and presented from the point of view of white settlers, missionaries, and politicians. Teachers who attempt to include Indian studies units also tend to concentrate on the most widely publicized or best known tribes like the Plains Indians and the Navajo. Little attention is given to the native Southeastern and local Carolina peoples, which is a source of concern to the local Indian community and national organizations as well.

The Need for Ethnic Heritage Teaching Aids and Materials

Because teachers are not familiar with resources available to them and often lack the time to do extensive research on ethnic groups in preparation for teaching Ethnic Heritage Studies units, there is a need for providing teachers with this information. It was felt that it would be especially helpful to provide a wide range of resource materials and teaching aids in one package from one central source. Since visual means of communication often have a greater impact than words and are an effective teaching device, learning can be facilitated through the use of various material objects for study. To

accomplish this, resource unit on the Indians of the Carolinas was developed to demonstrate how such units help meet the educational needs of the students and the teaching requirements of teachers. It is a self-contained unit to be used in ethnic studies training workshops and to be used in various schools for classroom purposes.

The Indian Studies Curriculum Unit and Resource Unit

The Indian Studies curriculum materials were developed around basic social science concepts of culture, cultural relativism, ethnicity, and ethnic persistence, utilizing a holistic approach in an integrated study unit that would enable teachers to present Indian Studies materials in connection with all the subjects required by the state curriculum for the particular grade level. Basic concepts were included for styding ethnic groups, such as environment, technology (tools), subsistence (livelhood), social organization (family structure, political structure, other social groups), ideology (religion, ritual, mythology, folklore), and arts and crafts, stressing that these were all interrelated and formed a functioning cultural network.

For the area of the Carolinas, a written cultural-historical summary of each of the major language families represented in the Carolinas followed a synopsis of the area's archeological sequence. These happened to coincide with the three major regions as well: The coastal Algonkians, the piedmont Siouan speakers (the Catawba), and the mountain Cherokees. Each description included the following sub-headings: settlement pattern, subsistence, crafts and technology, socio-political organization, religion, games, and early European contact relationships. The section on North Carolina Indians today included materials on the Eastern Band of Cherokee, the Catawba, the Coharie, the Haliwa, the Lumbee, the Waccamaw-Siouan, the North Carolina Commission of Indian Affairs, and several urban Indian organizations. Whenever possible, the descrip-

tive materials were written by members of the specific Indian communities and then edited: Catawba, Haliwa, Coharie, and Lumbee. Those written by the Project Director were submitted to the Indian communities for approval prior to printing the manual. The entire Cherokee unit was presented to the Cherokee Tribal Council and was approved in a Council resolution.

The topics which are included in the culture histories of the tribes of the Carolinas are those indicated as being important by the members of the Indian communities. The cultural awareness test on Native Americans was also developed by the members of the Charlotte Indian community. Part of the project involved sensitivity training on Indians in the Carolinas through exposure to issues of concern in the Indian communities, ranging from traditional cultures to contemporary issues such as politics, health, and education. The speakers were representatives from the various Indian communities assisted by the Indian workshop facilitators.

Materials were written at two levels, one for the teacher and one for the students, including the cultural awareness test. The students' materials were to be presented in an illustrated handbook which included study questions designed to measure the effectiveness of the materials and how much the students were learning.

The learning activities were developed by two teachers of the third and fourth grades, and all the activities were tested in their classrooms prior to inclusion in the curriculum unit. These activities were designed to include all areas of study at the third and fourth grade levels, specifically Social Studies, Language Arts, Mathematics, Science, Art, Music, and Physical Education. Each learning activity was also developed around a basic learning concept drawn from the content of the cultural-historical summary. For example:

Learning Concept: Indians of North Carolina did not live in tipis or hunt buffalo. They did not all speak the same language.

Learning Skill: Social Studies

Learning Activity. Give the students the Indian Cultural Awareness Test. Begin by having them draw a picture of an Indian and an Indian house. Discuss their answers, why they chose them, and what the correct answers are.

Learning Concept: North Carolina Indians were farmers, hunters, gatherers, and also fishermen.

Learning Skill: Science

Learning Activity: Do "The Use of Wild Plants" Activity

Do the Animal Tracking Activities.

Learning Concept: Kinship groups among North Carolina Indians regulated marriage, determined social standing and holding of political office, and the behavior of members. Matrilineal clans were common, where children belonged to the mother's family.

Learning Skills: Social Studies, Role Play, Language Arts

Learning Activity: Divide the class into seven groups. Each group will be a clan.

(a) Have each group choose a name and symbol or totem and illustrate this. Discuss reasons for choosing names and symbols.

(b) Each clan will choose a leader and make its rules and regulations.

(c) Assign group-type tasks so the "clans" can work together. Do this for 3-5

days.

(d) Have the students write a short essay on what they think the functions of clans are. (Look for unity, interdependence, mutual aid, sharing, identity, trust).

Learning Concept: Games were not only for fun but also taught skills of stealth, accuracy, and the needs of the adult world necessary for survival.

Learning Skill: Physical Education

Learning Activity: Have the students make the spear and hoop to substitute for the spear and chungke stone. Play the Hoop-and-Spear game to test for accuracy.

The Resource Unit was planned to complement the curriculum unit. It therefore includes all the learning activities in a format for use in learning center displays as well as stencils of all the student activities. Additional teaching materials include materials required for some of the games and scripts for puppet shows of Cherokee and Catawba myths. There are teaching resources, such as books for teachers and students on the Indians of the Carolinas and the Southeast, audiovisual materials (three sound slide programs on the Cherokee and Coastal Algonkians, specially prepared for the unit, a film on the Eastern Band of Cherokee today, obtained from the Museum of the Cherokee Indian at Cherokee, North Carolina, and records and tapes of Cherokee and Southeastern Indian music and languages). Educational display materials include a diorama of a coastal Algonkian village at the time of the first European contact, two "suitcase" display units on Cherokee basketry, which show the process of basket-

making from cutting the oak splints to the finished product, and a display on the "Contributions of the American Indians to American Culture." Artifact boxes include dolls dressed in "traditional" clothing, jewelry, carvings, pottery, utensils, and other miscellaneous objects that would have been typical of the pre-contact and early-contact cultures.

The Manual

The manual begins with a section entitled "Why Study Ethnic Groups." This is a brief summary of immigration history of the United States, some early concepts of ethnicity like that of the "melting pot," and generalizations and key concepts in ethnic studies (ethnicity, socialization/enculturation, migration, acculturation/assimilation, enclaves, the family, prejudice and discrimination, and power). There are related learning activities and concepts, one of which is based on Ralph Linton's 1937 article, "One-hundred Percent American." This introduction is followed by the entire Indian Studies curriculum.

The third section of the manual consists of short sections on selected ethnic groups in the Carolinas. Each of the participants in the project had the responsibility for developing materials on a specific ethnic group in the Carolinas, based on the curriculum model onthe Native Americans. The ethnic groups presented were selected in workshop sessions which evaluated 1970 census figures, and they were chosen partly on the basis of personal interests and qualifications. The ethnic groups represented are Asian-Americans (Chinese and Japanese), Black-Americans, Americans from the Far East (India, Pakistan), Anglo-Americans or the English, German-Americans, Greek-Americans, Hispano-Americans, Italian-Americans, and Jewish-Americans. This list is not exhaustive, and certainly other groups could well have been include notably the Scotch-Irish, Scandinavians, Koreans, and the growing Middle Easter and Vietnamese populat... of Charlotte. However, insufficient time,space, and

personnel prohibited inclusion of additional groups. India and Pakistan were included because of a fairly sizable population in Charlotte. Anglo-Americans or the English, which are not usually considered an "ethnic" group, were included because of the numbers of Americans in the Carolinas with this background and because of their impact on the culture and history of North Carolina and the United States. Greek-Americans were included because of the large Greek-American community in Charlotte. The Hispano-Americans presented (Chicanos, Puerto Ricans, and a short description of the Cubans) are probably less representative of the Carolinas than any other group. More representative materials would have dealt with a lengthier description of the Cuban-Americans and an inclusion of Nicaraguans.

The units on each of these groups follows a basic format:

(1) A written cultural-historical summary of the ethnic group. This was to include a brief ethnographic account of the socio-economic, political, and living conditions in the homeland leading to the emigration to the United States, the emigration experience, acculturation and assimilation, and the contributions of the ethnic group to American culture.

(2) Resources. This included annotated and evaluated lists of books for teachers and students (both good and bad), films, film-strips, records, tapes, resource persons and agencies, possible field trips, where available, and how to make the contacts, as well as any other relevant information.

(3) Sample learning activities. These were based on learning concepts drawn from the cultural-historical summaries, related learning skills, and the actual activities, including instructions for the activities.

Results and Conclusions

The final outcome of the project was the projected manual designed

for either a mono-ethnic or multi-ethnic study of the group(s) in the Carolinas and an Indian Studies curriculum model and resource unit based on the Native American populations of the Carolinas.

The major strength of this manual is that it provides teachers with a tool for teaching ethnic studies that is more than concepts: it provides them with actual teaching materials which can be utilized in the classroom without requiring extensive research on the part of the teachers. Suggested learning concepts are correlated with learning skills, and there are specific learning activities for each of these concepts which were developed by teachers who would be using them in the classrooms and were tested in the classrooms before their inclusion in the manual.

Further, many of the materials on the cultural-historical experiences of the various ethnic groups were written by members of those groups (Lumbee, Catawba, Coharie, Haliwa, Greek-Americans, English, and German-Americans), and materials were approved by target groups.

Yet another strength of the manual is that teachers can use the materials for multi-ethnic studies or expand the materials presented if they wish to present a mono-ethnic studies unit on some group other than the Indians of the Carolinas. Their research is facilitated by annotated reference and resource materials. Also, although the materials are planned for the intermediate level grades, they are sufficiently flexible to allow for modification for younger or older students as well.

The notion of including the target communities of Indians, ethnic groups, teachers and educators in Charlotte was, in theory, valid. In practice, it was not so easy to implement. To ensure attendance of the workshops by educators, cooperation of the school system was necessary. This was promised but did not materialize. Indian community participation and cooperation were colored and hindered by political factions which emerged in the community over

an unrelated issue which affected the effectiveness of the program and the role of the Indian community in the program. This was increased by a failure on the part of some members of the Indian community to understand the multi-ethnic nature of the project; some individuals felt that Indian studies materials should be developed only by Indians. Lack of publicity and cooperation from the media and school system also resulted in small enrollment in the graduate level course at the university. A shift in emphasis during the first half of the program resulted in a less effective and influential role for the Indian workshop coordinators, leading to frustration on their parts.

Trying to use full-time teachers who were also part-time students working on graduate degrees in education also had negative aspects in terms of the amounts of time that they were able to devote to the project. Most of them chose to base their Master's Degree projects on their assigned tasks for the manual, but lack of cooperation with one of the education faculty caused delays resulting in insufficient time to test the learning activities properly. Some participants did not fulfill the requirements of the assignment, failing to meet deadlines, turning in one paragraph cultural-historical "summaries,"turning in materials on the country of origin but no materials on the immigrants and their lives in the United States. This made it necessary to hire researchers from the ethnic communities, to assign the task to research assistants, or for the Project Director to take over the research and writing of the summaries of additional ethnic groups.

That the final product is of merit and is filling an existing need can be seen in the numerous requests for copies of the manual from a variety of organizations all over the United States, including the Smithsonian Museum's educational program, a museum in Tennesse asking permission to use the Cherokee materials for a teachers' manual on Appalachian ethnic studies, and from individual school systems outside of those in North Carolina (all county systems

and all Indian organizations in the state received copies of the manual). However, the project would have been more efficient had the Project Director taken full leave of absence, hired curriculum specialists, representatives of each ethnic group, and social scientists to develop the curriculum materials in half the time that the project took. The second half of the project then could have been used for in-service workshops to train teachers in effective utilization of the resource unit and manual materials.

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